THE

FIRST FRUITS

OF THE

FRENCH REVOLUTION.

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THE following *facts* are recommended to the ſerious conſideration of the people of Scotland: as, by means of them, they may be enabled to judge of the miſerable conſequences, which the revolution in France has produced on the *morals* of the inhabitants of that great kingdom. The articles which have been choſen for that purpoſe, are thoſe of *Religion* and *Humanity*; or, in other words, thoſe of duty to GOD, and to one's fellow creature. It was once intended to make the like ſelection relative to the articles of *property*, *freedom of conduct*, *and ſecurity of perſon*. But, in purſuing this plan through its details, the materials were found to ſwell ſo much beyond the due and convenient ſize, that it was at laſt judged better to deſiſt. It is indeed well known to every perſon who reads a newſpaper, that for many months paſt, all protection in any of theſe points has been unknown in France, for any rank or deſcription of people, high or low.

The reader will obſerve, that the following paragraphs are taken from the common Engliſh newſpapers; and as theſe have extracted them from the public papers, publiſhed in the city of *Paris*, there can be no doubt of the truth of their contents, as the French certainly would not invent ſuch things againſt themſelves. A few facts are thrown together towards the concluſion, in a ſhorter form than that in which they appeared in the newſpapers.

THE

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FIRST FRUITS, &c.

RELIGION.

ON Thurſday the 7th of November, *Gobet*, the Archbiſhop of Paris, appeared in the Hall of the Convention, while they were ſitting, attended by his vicar, and abjured the Epiſcopal functions, *and the religion of Chriſt.* Loud cries of *Long live the Republic!* reſounded at this moment through the Hall. 1793.

The Archbiſhop was followed by the Rector Vaugirard, and ſeveral other prieſts; among others by a *Proteſtant miniſter*, named Julien of Thouloufe, a member of the Convention, and many other Biſhops, who imitated the apoſtacy of the Archbiſhop of Paris, and were received with no leſs applauſe, and with the civic kiſs on the part of the Preſident. In the ſame ſitting, David propoſed, That a Colloſſal monument be raiſed in the hall of the commonalty of Paris, to manifeſt the *ſuppreſſion of all religious worſhip.* The Coloſſus is to bear, upon its front, the word *Light*, upon the breaſt, *Nature* and *Truth*, and upon the arms, *Strength* and *Courage*. According to David's mo-

tion, the Convention *decreed the whole*; reſerving, however, to its own diſcretion, the digeſt of the aforeſaid motion.

On Saturday the 9th of November 1793, the Convention decreed, That all the petitions which ſhall be ſent, tending to *aboliſh all eccleſiaſtical functions* (that is, all worſhip and miniſtry of religion), ſhall be depoſited among the records of the committee of *public inſtruction*.

In the ſame ſitting, letters from ſeveral prieſts were read, in which they declared their *repentance*, that is, renounced the Chriſtian religion. Alſo the commune of Seve preſented to the Convention the ſilver-plate of their church: "Human "victims," ſaid the ſpokeſman, "will no longer "be ſlaughtered in the name of an *imaginary God*: "The *Gods* of a Republican are *Nature*, *Liberty*, "and *Equality*."

On Thurſday the 7th of November 1793, a letter was read in the Convention, ſigned *Parent*, *rector* of Boiſſue la Bentrande, and dated November 4th. The writer of this letter owns, that *religion is a mere impoſition*; and that, renouncing his tenets, he only means to preach henceforth the principles of *Republican morality*. The Convention, after a ſhort debate, decreed *honourable mention* of Parent's letter.

In the ſitting of *Sunday* the 10th of November, the Abbé de Sieze, in a long ſpeech, made an *apology* to the Convention for his having formerly been an Abbé, that is, a clergyman with a living.

In the ſitting of the 6th of November, a deputation from the popular ſocieties of Marſeilles was admitted to the bar; and their ſpeaker, among other things, expreſſed himſelf thus: "The citizen "and the legiſlator ought to acknowledge no other

"*worſhip*

" *worſhip but that of liberty*, no other altars than " thoſe of their country, and no other prieſts " than the magiſtrates."

In the ſitting of Saturday the 10th November, the ſection of Sans-Culottes declared, that they would no longer have clergy among them. In this ſitting, a woman was alſo brought into the Hall, whom they called the *Goddeſs* of Liberty, and who was followed by a great proceſſion of people, who paid her honours. The ſpokeſman ſaid on this occaſion, " The people have but one " cry—No more altars, no more prieſts, no other " *God* but the God of *Nature*." He finiſhed with requeſting, that the *church* of Notre Dame ſhould be changed into a temple, conſecrated to *Reaſon and Truth*; which the Convention immediately decreed. During the ceremony, certain children ſung a *hymn* to Reaſon, compoſed by Citizen Moline. The national muſic afterwards played Goſſee's *hymn* to Liberty. The Convention then mixed with the populace, to celebrate the feaſt of *Reaſon* in her new *temple*.

On the 12th of November, a grand feſtival, dedicated to Reaſon and Truth, was celebrated in the cathedral *church* of Paris. In the middle of the church was erected a mount. The torch of *Truth* was on the ſummit of the mount, on the *altar* of *Reaſon*, ſpreading light. The *Convention* and all the conſtituted authorities aſſiſted at the ceremony*.

Same day, in the Jacobin Club, *Bourdon*, in a ſpeech,

* On the 15th of November, on the motion of *Cambon*, decreed, that, throughout the kingdom, thoſe buildings which ſerved the purpoſe of *religious worſhip*, or as the abodes of prieſts, ſhall be converted into an aſylum for the poor, and into national ſchools.

ſpeech, eſtabliſhed this great principle, that all *religious worſhip is equal*, ſince, out of regard to *prejudice*, it is neceſſary that it ſhould exiſt. He has, in conſequence, propoſed to diſcontinue the ſalaries of all the prieſts, who continue to deceive the people with their dogmas and myſteries, as if it were poſſible to honour the Supreme Being more, than by being *good republicans*.

On the 23d of October, Merlin of Thionville writes to the Convention, That the Biſhop of Moulines has officiated with a pike in his hand, and a red cap on his head.

The popular ſocieties of Annecy requeſted leave to diſmiſs their rector, and convert their *church* into a *club room*, where they might put up the buſts of Marat* and Pelletier.

Such are the worſhip and religion of the French in their enlightened ſtate; of which the teſtimonies could eaſily be multiplied to the length of many pages. To crown all; what the word of God had ordained, the act of man has undone: They have aboliſhed *Sunday*, and, inſtead of the ſeventh, have ordered that the tenth ſhall be the day of reſt. On the firſt day of October the Convention ſolemnly decreed, That every month ſhall in future be divided into three parts, or *decades*, conſiſting of *ten* days each.

And on the 13th of October the Convention again decreed, That the adminiſtrators, tribunals, agents and public functionaries, ſhall *not* take vacation *or reſt*, except upon the 10th, 20th, and 30th of each month, or on *the laſt day* of each *decade*.

The Convention accordingly meet on Sunday as on any other day.

In

* This Marat was a Captain of Cut-throats.

In purſuance of this decree, in the ſitting of the 24th of October, a letter is read to the Convention from André Dumont, one of their own members, in which he writes theſe words: "I have ordered "the *arreſt* of ſuch prieſts as celebrate religious "feaſts *on Sundays*. I have made croſſes and cru- "cifixes to diſappear; and ſoon will be compriſed "in thoſe proſcriptions theſe *black animals* called "prieſts."

In like manner, in the ſitting of the 21ſt October, the ſyndic of the diſtrict of Tonnerre writes to the Convention, that many of the communities of that diſtrict had reſolved that no more religious ceremonies or offices ſhould be celebrated *on Sunday, which they no longer acknowledged; and that they have ſubſtituted as a day of reſt the 10th day of each decade.*

Of a piece with theſe, is their regulation concerning burials, which teſtifies their diſbelief of a reſurrection or future ſtate. They have ordered this inſcription to be put on the gate of every burial place:

DEATH IS AN ETERNAL SLEEP.

HUMANITY AND MERCY.

We do not attempt ſo arduous, and, indeed, impracticable a taſk, as to enumerate and detail the whole, nay, nor the hundredth part, of the butcheries and wanton cruelties, the aſſaſſinations, maſſacres, and bloody executions, which have taken place in this unhappy country, under the orders of its preſent maſters the Convention. But we call a *few* things to the remembrance of the reader, and lay before him ſome ſhort extracts from the letters and ſpeeches of the deputies, and the

the proceedings of the Convention, from which he may judge of the savage spirit which dwells in their hearts, and how familiar to them the notion is of death and blood, and the most extensive destruction.

In the sitting of Convention of Friday, 13th September, Chabot, one of the leading members, expressed himself thus: "I move, that you ap-"point a commission, composed of six members, "to digest a fresh code of laws against emigrants; "but let this code be so simple, so explicit, that "*even a child may send an emigrant to the guillotine*, "without having recourse to the lawyers."—A commission of six was named accordingly.

On the 8th of November, Merlin of Thionville, also a leading man, writes to the Convention, "that the province of La Vendee exhibits nothing "to the view of travellers *but the ashes of dead* "*bodies.*" This province of La Vendee is one of their own provinces, which they have burned and laid waste in this manner, in order to reduce it to obedience.

On the 23d of October the commissioners of the Convention, in the same country, write in these terms: "The countries lately occupied by the "banditti present nothing but a *profound solitude.* "We go a great distance *without meeting a cottage.* "For, except at Cholet, St Florent, and some "other patriotic towns, *we leave behind us only* "*ashes and carcases.*"

On the 24th of September the Convention gives orders to its commissioners at Lyons thus: "Be-"gin the bombardment of Lyons. Mild measures "will not do. Let domestic traitors, as well as "foreign enemies, tremble at the sight of the fate

"of

" of Lyons. *With flaming torches and fixed bayonets*
" *you muſt enter it.*"

On the 3d October the committee of public welfare again writes to them: " Should the reduc-
" tion of Lyons not yet be accompliſhed, then you
" muſt fall upon the banditti with all your might,
" *and blot them from the face of the earth.*"

When the news of the reduction of Lyons reached the Convention, on the 12th of October, they paſſed a decree, " That the city of Lyons *ſhall be*
" *deſtroyed and demoliſhed*, its name raſed from the
" liſt of towns, and a pillar raiſed on its *ruins*, bear-
" ing this inſcription,—*Lyons warred againſt liberty;*
" *Lyons is no more.*"

It is to be remarked, that Lyons was one of the moſt wealthy and induſtrious towns in the kingdom,—the largeſt city after Paris, and contained upwards of two hundred thouſand inhabitants,—that is more than three times as many as the city of Edinburgh.

How the inhabitants were treated, may appear from the following letters:

On the 22d October, *Couthon*, commiſſioner of the Convention at Lyons, writes, " We have eſta-
" bliſhed a military commiſſion, which, *every day*
" ſince we entered Lyons, *has paſſed ſentence on*
" *many guilty heads*; and we have framed a tribu-
" nal for all criminal politicians. Not more than
" *ten* have eſcaped. Virieux and Preſſy *have pe-*
" *riſhed.* Vicky, Schmidt, and others, *have been*
" *ſhot.* Normani is to *ſuffer the ſame fate to-day.*
" *And ſo it ſhall continue, till all tyrants are purged*
" *from the face of the earth.* We ſhall keep Lyons
" *as in a ſtate of war*, and under military juriſdic-
" tion for the preſent." In the ſame letter he ſays,
" This city *muſt* be deſtroyed. We wiſh for a *to-*

" *tal*

" *tal* deſtruction of this city." And he concludes thus, " The municipality and committee of vigi-" lance are making out a liſt of all the houſes " which belong to the rich; and *of the property of* " *theſe gentlemen, which we ſhall take good care of.*"

Another letter from Lyons, of date November the 3d, ſays, " The arreſts have multiplied to an " infinite number. There are already *twelve or* " *fourteen thouſand priſoners; the maſſacre of whom* " *is apprehended every moment: Some of them are* " *every day ſhot*, and their goods confiſcated."

Proceedings of the ſame ſort are going on at Bourdeaux, which is the greateſt commercial and trading town in France. A letter from thence ſays, " The Mayor of Bourdeaux, whoſe brilliant for-" tune of ten thouſand millions enabled him to at-" tempt keeping in with both parties, while he ex-" excuted the reſolutions of *the popular ſociety*, has " been beheaded." It appears, by their own account, that this man had been guilty of no offence but the poſſeſſion of a great fortune.

The lateſt accounts, too, from Marſeilles ſtate, " The arreſts continue to multiply as uſual, and " the *guillotine does wonders*. The priſons are quite " crammed with ſuſpected perſons,"

On the 22d of October the Convention paſſed a decree, which " orders the *deſtruction of any* " *town* which ſhall ſurrender to the enemy with-" out ſtanding an aſſault." This decree does not diſtinguiſh whether the place is in condition to reſiſt or not. When a town is taken by aſſault, the lives both of the garriſon and the inhabitants are at the mercy of the conqueror.

In a meeting of the Convention on the of September, Collet d'Herbois, a deputy, made this propoſal,—" We muſt not tranſport the counter-" revolutioniſts—

" revolutioniſts—we muſt bury them alive in the " land of liberty. Let them all be apprehended—" let the places of their confinement be *undermined*, " *and matches kept conſtantly lighted, ready to blow* " *them all up*, if they or their partiſans ſhall dare " to make any new attempt againſt liberty."—*Applauded by the meeting.*

It would be tireſome to ſet down at length all the decrees which their tyranny has fallen upon. A revolutionary army (as it is called) of ſix thouſand men, completely armed, and carrying with it *a guillotine* and executioner, marches through the country, in the neighbourhood of Paris, and compels the miſerable inhabitants to ſurrender their proviſions. One of the officers who attends this dreadful engine writes to the Convention, " That " the guillotine had *done wonders in bringing in pro-* " *viſions*," thus making a jeſt of the death of the people.

In Paris, to ſave trouble, two of theſe inſtruments are kept conſtantly ſtanding. The ſame is the caſe at Marſeilles, and many other places. One deputy of the Convention writes, that he had ſent a priſoner to Liſle to be put to death there, *that the guillotine might not be idle.* It is computed, that in Paris alone upwards of *ſix thouſand perſons* had periſhed by that inſtrument, after ſome pretence of trial, as far back as the month of Auguſt laſt; and executions have been more frequent ſince.

Many of theſe unhappy perſons too have been women—ſome of them young girls, convicted of aſſiſting or concealing their near relations—others the mothers of large families, and others old women on the verge of the grave. The mother-in-law of Petion, the wife of Roland, and the widow

of

of Koly the farmer-general, may be mentioned, in paſſing, as of the number.

With reſpect to the mock trial, it may be judged of from the following proceedings: Julien of Thouloufe ſaid in the Convention on the 22d of Auguſt, "What need the revolutionary tribunal ſtand "on formalities: If it has no material proofs, it "ought to deem moral proofs or *probabilities* ſufficient."

A member, however, complained in the Convention on the 26th September, that the proceedings of this court were *too ſlow*; and ſaid, he would preſent a mode of trial, by which the moſt complicated caſe might be determined in twenty-four hours.

In the ſitting of the 29th of October, the preſident of this court alſo complained, that the *loquacity* of the priſoners waſted much time. Why (ſays he) have recourſe to *evidence*, where the nation is attacked. The Convention accordingly, on the motion of Roberſpierre, decreed, that where a trial has laſted three days, the preſident ſhall open the next ſitting by aſking the jury if they are ſatisfied. If they ſay No, the examination ſhall continue; if they ſay Yes, *the evidence ſhall be cloſed and judgment given*; and no perſon ſhall be allowed to object to the deciſion of the jury.

They have uſed the guillotine too as freely againſt each other, as againſt the friends of the King. All the perſons who began the revolution, and were for ſome time at the head of affairs, and highly popular, ſuch as the Duke of Rochefoucault, Bailly the Mayor of Paris, Briſſot the head of the Republicans, who contrived the attack of the King's palace on the 10th of Auguſt, Vergniaud, Guadet, and Genſonne, his choſen aſſociates, and the Duke

of

of Orleans, who even changed his name for that of Equality (to ſhew his zeal), Cuſtine too, their favourite General, have all periſhed, one way or other, under the hands of the Convention. On the 31ſt of October no fewer than *twenty-one* members of the Convention, and the very perſons who, about ſix months ago, diſpoſed of every thing at their pleaſure, were publicly guillotined in the ſpace of thirty-ſix minutes, *amid the applauſes of the people.*

Yet, after all, they have not been ſatisfied with blood. On the 10th of November, Bazire, thinking they had enough, had ſaid in the Convention, *When ſhall this butchering of the deputies ceaſe?* And, on the next day, (the 11th) Bazire himſelf, on account of this wiſh, was denounced as *a ſuſpected perſon*; and is to be expelled the club of Jacobins.

As to the number who have fallen by maſſacre and murder, without any pretence of trial, it is beyond all computation in the city of Paris alone, to ſay nothing of all the reſt of France, where the ſame thing is going on. From the 2d to the 7th of September 1792, a ſpace of five days only, upwards of eight thouſand perſons, many of them old men, women of all ages, infirm perſons, and clergymen, and all of them abſolutely helpleſs, were butchered in the priſons in open day-light, without a ſoul ſtirring to hinder it, though there was an armed force of a hundred thouſand men in Paris at the time. This is the account of the number ſlaughtered, which a member gave in the Convention, and no one diſputed the truth of it. The Convention afterwards reſolved that no inquiry ſhould be made about the guilty perſons.

Multitudes are ſtill in the priſons waiting the ſame fate. Upwards of ſeventy members of the Convention are lying in arreſt for trial; among whom

whom is Petion, the ſecond Mayor of Paris, who, not a twelvemonth ago, was carried through the ſtreets on the peoples ſhoulders like an idol, and was one of the chief inſtruments in deſtroying the King. Many of their Generals too are in the ſame ſtate, Brunet (who is under ſentence of death) Miranda, Kellerman, Vandamme, and Houchard, tho' it was he who ſaved Dunkirk*. The total amount of priſoners in the different gaols of Paris on the 14th November, was no leſs than *three thouſand one hundred and ninety.*

So much, indeed, are they familiariſed with executions, as even to make them the ſubject of jeſts and jokes. To cut a perſon in pieces, is to *Septemberiſe* him (alluding to the maſſacre of September 1792); and to behead him by the guillotine, is to make him *put his head out at the little window* (the opening of the inſtrument which takes in the neck), *and play at hot cockles*; alluding to the agonies and convulſions of death.

There is even a competition for the office of executioner; for, in a letter which was read to the Convention as late as the 12th November, their commiſſioners, named Lequinio and Laignelot, write from Rochefort, "That Citizen Anſe having ſolicited the honour, and *many others having riſen* after him for the ſame object, the preference was given to the patriot Anſe, whom they proclaimed Guillotiner, and invited him to *come and dine with them.*"

Add to this, that they erected an altar, and paid *worſhip* to the *heart of Marat*, a deceaſed deputy, who was the notorious captain and ſetter-on of the murderers in the month of September.

Laſt

* Brunet and Houchard have both been put to death ſince this paper went to preſs.

Laſt of all, what tongue can ſpeak the miſeries which they have inflicted on the Royal Family.

They ſhed *his* blood on a ſcaffold, who was the kindeſt Sovereign that ever ſat on their throne, and whoſe own plan and project all this new freedom of their country was, and to which he had ſurrendered all the rights and honours of his Crown. They refuſed him *two days* to prepare himſelf for death; they refuſed him the laſt miſerable conſolation of ſpeaking to the people on the ſcaffold; they ſhouted and rejoiced at the ſight of his headleſs body; and they threw it into a hole, without ſheet or coffin, or any form of common decency.

After a fifteen months impriſonment, prolonged for no purpoſe but to inſult and torment her, they brought his wretched and helpleſs widow to the ſame end. They had long ſeparated her from her children, her laſt and only conſolation. No creature whom ſhe knew was allowed to wait upon, or come in ſight of her. She was expoſed to the inſults and reproaches of all her enemies, and of the vileſt of the people, to whom ſhe was ſhown for money. The mangled head of her deareſt friend * was laid before her, for a ſpectacle. She was confined to a wet and unwholeſome cell, in a common priſon, under ground; and here ſhe was continually guarded by four men centinels, in whoſe preſence ſhe was conſtrained to undergo the moſt ſecret offices of nature. After a mock trial, ſhe was carried to the ſcaffold in a dung cart, her arms tied behind her, and her face turned to the tail of the cart. The ſavage people applauded as ſhe went along, as for a jubilee, and loaded her with curſes. She was denied the ſatisfaction of dying

* Madame Lamballe, murdered September 1792.

dying in mourning for her husband. Her body, like his, was tumbled into a hole, and quick-lime was strewed on both, the sooner to consume them.

The King's only sister, the Princess Elisabeth, a beautiful, accomplished, and virtuous woman, has since been sent to the same revolutionary court, where to be *called*, is the signal of death.

There will then remain in their hands, of the whole Royal blood, only the two innocent and helpless orphans, the King's children, a boy of nine years old, and a girl of fifteen; WHOM MAY ALMIGHTY GOD PITY AND PROTECT.

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